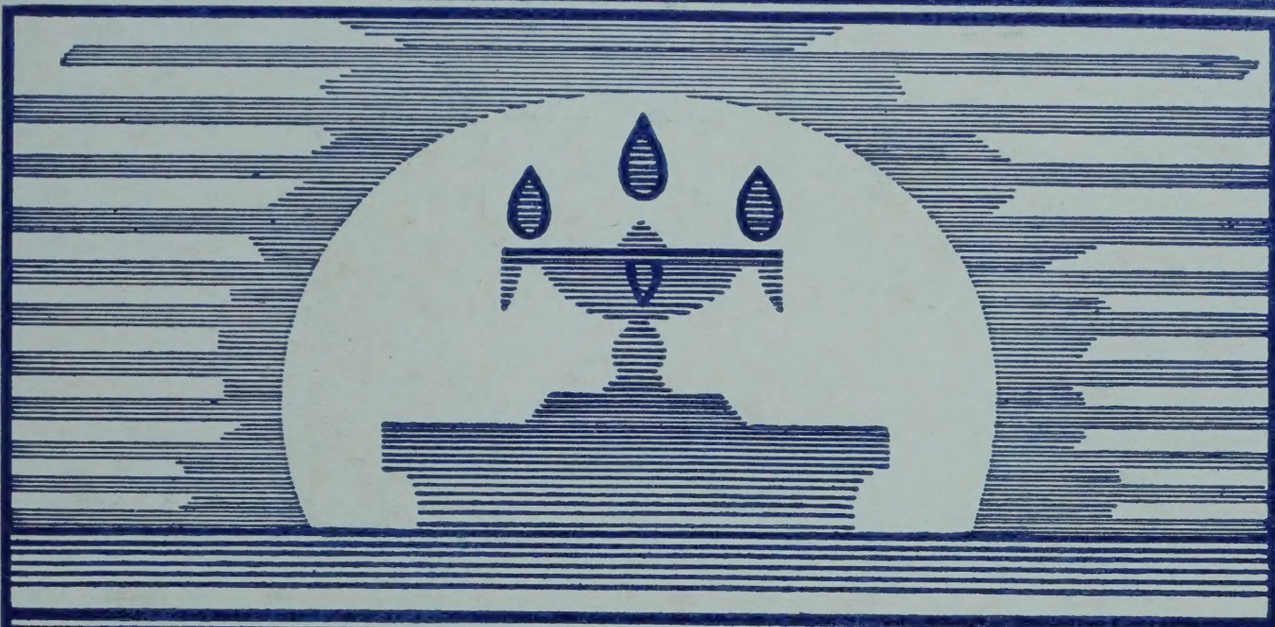

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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXXIII MAY 1962 No. 5

THE KARMA OF NATIONS

[WE reprint this editorial from THE ARYAN PATH, February 1943.—ED.]

THE LAW OF CAUSE AND EFFECT operates universally and impersonally. Not only in the visible but also on the moral and mental planes where its workings are not so easily determinable as on the physical. Just as chemists have determined how two elements, Oxygen and Hydrogen, combining in certain proportions produce the effect, water, so can super-chemists know the causal forces which produce, as effects, psychical and psychological phenomena of love or lunacy, charity or miserliness. The ancient Sages named the Law Karma, which term means "effect-producing cause." As it encompasses the mind and the heart of man it is defined as the unerring Law of Retribution. One important aspect of this Law is related to nations. Nations, like men, have their Karma. No nation or nations can escape their Karmic fate any more than can units or individuals.

Karma has been mistaken for fatalism, which implies a blind course of some still blinder power; but man is a free agent during his stay on earth. Destiny may be described as the effects of actions performed in the past, but destiny is *self-made*. To take a homely example, having freely chosen to eat a particular kind of food, a man is compelled to digest what he has eaten. Indigestion may awaken him to secure a prescription to alleviate the pain but, if he has not been intelligent enough to connect his discomfort with the food he has taken, he very likely will go again to the same menu and again will experience pain.

The same process obtains in the operation of National Karma. A nation's destiny is the effect produced in the present by causes generated in the past. Neither angels nor devas punish or reward, with or without God's or Allah's permission or order, but man himself — his deeds or

Karma, may attract, individually and collectively (as in the case of whole nations, say, at the present time), every kind of evil and calamity.

Knowledge of the Law of Karma enables us to understand such events as the present war which directly affects some nations and indirectly all others. Absence of that knowledge misleads us in evaluating the cause and meaning of this ghastly experience. Those who have studied not only the general principles but also the detailed workings of the Law and are capable of calculating the nature and mass of the forces set into motion by any nation are in a position to predict or prophesy the fate awaiting it; yet in the prognostication of such future events no psychic phenomenon is involved. Wrote H. P. Blavatsky in 1888:—

> It is neither *prevision, nor prophecy*; no more than is the signalling of a comet or a star, several years before its appearance. It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma has led her* to.
>
> —*The Secret Doctrine,* I. 646.

But does this imply that the evil and wickedness of this war must be silently endured and that nothing can be done? That would be following the philosophy of Fatalism, not of Karma. Fighting Hitlerism may be compared to the man's securing a prescription for his pain; the overthrow of Hitlerism may bring this particular war to a close, but will not teach the United Nations the cause of the prevailing ghastliness, any more than their defeat will bring sense and wisdom to the Axis Powers. If the cycle of war and strife is to end in Europe, in the Occident or in the whole of the world, that aspect of Karma which is related to Brotherhood must be understood.

Causation and Unity of and in Nature are most intimately connected. In a man's personal life, as also in a nation's life, evil and suffering can be overcome only by uprooting the weeds of competition, of ambition, of lust, of wrath, of greed. The great Buddha's axiomatic teaching, which He named the Eternal Law, is that "Hatred ceases not by Hatred but by Love." This is recognized by any thoughtful and intelligent observer of events in his own life. It is not so easy to perceive the working of this principle in national and international affairs. And yet if, putting aside only for an hour the details of bombings, of ration tickets, even of ideologies, we contemplated the principles of life and

evolution we should readily see that the Law of Nature cannot but work incessantly to restore disturbed harmony, no less in collective than in personal life.

> The only decree of Karma — an eternal and immutable decree — is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or — break them. Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways — which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind Fatalism; and a third, simple chance, with neither gods nor devils to guide them — would surely disappear, if we would but attribute all these to their correct cause. . . . Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high-road of respectability and duty, and then complain of those ways being so intricate and so dark. . . .
>
> This state will last till man's spiritual intuitions are fully opened . . . until we begin acting from *within,* instead of ever following impulses from *without*; namely, those produced by our physical senses and gross selfish body. (*Ibid.*, I. 643-4)

This "acting from within" implies a new attitude to international problems. Only those minds which free themselves from the prevailing disease of false patriotism, which see the immorality of benefiting one's country at the expense of another, which recognize that humanity is one and that injury to a single part, however small, means harm to the whole body — those minds alone are the true benefactors of humanity. Every leader in every nation is a channel for the manifestation of the national Karma. The manner in which he meets the evil now enveloping his people must determine the future of his nation and unless he turns it into a force for good he will ill serve them. To transform evil into good he must abandon on behalf of his nation the old mistaken path of selfishness, ambition and competition and take to considering the good of the whole, including the part which his own country is. If "the whole past of the Earth is nothing but an unfolded present," as

Büchner pointed out, the converse is equally true — tomorrow in its turn will be the unfolding of today. And so what is thought and planned now, what is said and done now, will unerringly produce in time its harvest of sweet fruits or poison plants.

It is a fashion nowadays to point to the Peace of Versailles as the cause of the present carnage. But unless the point is driven home and plans are made to abandon the ideas which created Versailles, there can be no lasting peace. What created Versailles? Pride, ambition, greed on the part of the victors; and their folly brought to birth Mussolini and Hitler and their like. The ancient doctrine of Karma needs to be studied by modern men if a truly New World Order is to arise.

For never, to my knowledge,
Did you, you heavenly powers,
Like mortal masters, aim
To lead me the smooth way.

Let man try everything, the Gods say;
Strong from earthy food learn thanks for everything;
And let him know his freedom
To set forth where he will.

—FRIEDRICH HÖLDERLIN

THE NATURE OF EXISTENCE

[**Bhadanta Bhikshu Sangharakshita** of the Triyana Vardhana Vihara, Kalimpong, is an esteemed friend and a contributor well known to our readers. We print below the first part of his long study. In this part, after introducing his subject, he deals thoroughly with two of what Buddhist philosophy calls the four *viparyāsas* or mental "perversities," *i.e.*, reality-distorting tendencies — the tendency to treat conditioned existence as *śubha* (auspicious-beautiful) and that to treat it as *nitya* (permanent). The second part, to appear next month, will deal with the other two.—Ed.]

I

Besides provisionally distinguishing between *saṁskṛta* and *asaṁskṛta dharmas,* the conditioned and the Unconditioned, Buddhism, like the great metaphysical idealisms of the West, also distinguishes the conditioned as it exists in reality from the conditioned as it appears, that is, as presented to the senses and interpreted by the unenlightened mind. In reality conditioned existence is painful (*duḥkha*), impermanent (*anitya*), insubstantial (*anātman*), and ugly (*aśubha*). Owing to our habitual self-centredness and our deeply rooted attachments, however, we imagine it to be pleasant (*sukha*), permanent (*nitya*), substantial (*ātma*) and beautiful (*śubha*), thus falling victims to what are known as the four *viparyāsas* or (mental) "perversities." Of course, most religious people, including even those who are nominally Buddhists, profess to regard the world as a vale of tears, a house of sorrow, a "battered caravanserai" in which man passes but one night and moves on; but, observing them in the affairs of daily life, one will be able to detect little difference, if any, between their behaviour and that of their admittedly worldly brethren, and it will soon transpire that the principles on which their actions are based, and which therefore constitute the real though concealed mainspring of their being, are usually the very opposite of the ones professed. They, no less than other men, live as though the world was on the whole a pleasant enough place, as though whatever they acquired could never be taken away from them, and as though they were going to live for a few centuries at least, if not for ever.

Everyone will smile at the portrait, and perhaps recognize himself in it; but none but will continue to act as before. This is because the mental perversities are not just a matter of incorrect information, like thinking that the Buddha was born in China, but attitudes as deeply rooted almost as sentient existence itself. According to the Buddha's Teaching they can be extirpated only by prolonged systematic medita-

tion on the fact that the world as we know it is unreal. As an ancient and famous verse incorporated in the *Vajracchedikā Sūtra* exhorts us:—

> As stars, a fault of vision, as a lamp,
> A mock show, dew drops, or a bubble,
> A dream, a lightning flash, or cloud,
> So should one view what is conditioned.[1]

In order to assist such meditations, *sūtras* like the *Laṅkāvatāra* and *ācāryas* like Asaṅga and Vasubandhu not only multiply such similes but explain them elaborately. Conditioned things are like stars, for instance, because having no real existence they cannot be got at or grasped; because they are insignificant in comparison with Absolute Reality, even as the stars in comparison with the vastness of space; and because when the Truth is realized it is no more possible to discern them than it is to see the stars after the sun has risen.

In their zeal to uproot the *viparyāsas* both *sūtras* and *ācāryas* sometimes went to the extreme of declaring that the world was not only unreal but absolutely non-existent. According to the older and more widely accepted tradition, however, systematic meditation on the unreality of the world does not involve impugning its existence but consists in viewing it simply as painful (*duḥkha*), transitory (*anitya*) and insubstantial (*anātman*). These are the three "marks" or "characteristics" (*lakṣaṇas*) of conditioned existence with which we are now concerned. They correspond with the first, second and third of the four mental perversities. The *locus classicus* of this most important doctrinal formula is the *Dhammapāda,* verses 277-79, according to which the vision, by means of wisdom (*prajñā*), that all *saṁskāras* are *anitya,* all *saṁskāras duḥkha,* and all *dharmas anātman,* constitutes the Path of Purity (*viśuddhimārga*). As the third characteristic applies not only to the conditioned but also to the Unconditioned, in this case the all-inclusive term *dharma* is used instead of the word *saṁskāras,* which denotes only the conditioned. Sometimes a fourth *lakṣaṇa,* "Nirvana alone is peace," is added to the original set of three. This obviously applies only to the Unconditioned. For convenience of exposition we shall review the marks attaching to conditioned existence, and their corresponding mental perversities, not in the traditional order but in that of the ugly, the impermanent, the insubstantial and the painful.

Aśubha, which means not only ugly but also horrid, disgusting, repulsive or impure, is best understood by referring to the word from

[1] EDWARD CONZE: *Buddhist Wisdom Books* (London, 1958), p. 68.

which it is derived by the addition of a negative prefix. *Śubha,* literally purity, really means beauty, though beauty of the spiritual rather than of the sensuous order. It is Pure Beauty in the Platonic and Neoplatonic sense of something shining in a world of its own above and beyond concrete things, which are termed beautiful only because they participate in its perfection. When Buddhism insists that all conditioned things are *aśubha,* it does not mean that we have to regard a flower, for instance, as essentially ugly, but only that in comparison with the beauties of a higher plane of reality those of a lower plane are insignificant. Beauty and ugliness are relative terms. We cannot really see the conditioned as *aśubha* until we have seen the Unconditioned as *śubha.* Similarly, within the conditioned itself, in order to see the ugliness and impurity of objects belonging to a lower plane it is necessary to ascend, in meditation, to one which is higher. This is the significance of the well-known episode of the Buddha's cousin Nanda and the heavenly nymphs:—

> The Lord said to the venerable Nanda: "You admit it is true that without zest you fare the Brahma-faring, that you cannot endure it, and that, throwing off the training, you will return to the low life. How is this?"
>
> "Revered sir, when I left my home a Sakyan girl, the fairest in the land, with hair half combed, looked back at me and said: 'May you soon be back again, young master.' Revered sir, as I am always thinking of that, I have no zest for the Brahma-faring, can't endure it, and, throwing off the training, will return to the low life."
>
> Then the Lord, taking the venerable Nanda by the arm, as a strong man might stretch out his bent arm or might bend back his outstretched arm, vanishing from the Jeta Grove, appeared among the Devas of the Thirty-Three. At that time as many as five hundred nymphs were come to minister to Sakka, the lord of devas, and they were called "dove-footed." The Lord asked the venerable Nanda which he thought the more lovely, worth looking at and charming, the Sakyan girl, the fairest in the land, or these five hundred nymphs called "dove-footed."
>
> "Oh, revered sir, just as if she were a mutilated monkey with ears and nose cut off, even so the Sakyan girl, the fairest in the land, if set beside those five hundred nymphs called 'dove-footed' is not worth a fraction of them, cannot be compared with them. Why, these five hundred nymphs are far more lovely, worth looking at and charming."[2]

The Heaven of the Thirty-Three Gods is only two *kāmaloka* sub-

[2] *Udana,* 22–23.

planes above the world of men; but regarded even from this level the loveliest human face is repulsive. The *rūpaloka* sub-planes, corresponding to the four *rūpadhyānas,* are higher still. Viewed from these levels the five hundred nymphs called "dove-footed" are ugly. Thus objects are *śubha* in comparison with those of a lower and *aśubha* in comparison with those of a higher plane of existence.

The type of meditation exercise that will help one to realize this personally by ascending into the *dhyānas* and actually seeing the lower ranges of conditioned existence as *aśubha* differs according to temperament. The *lobhacaritra* or "passionate temperament," which tends to concentrate on the bright side of life, ignoring the dark, and in which greed and attachment therefore predominate will find the *aśubhabhāvanā* helpful. This method consists in contemplating the ten progressive stages of decomposition of a corpse. The *dveṣacaritra* or "malevolent temperament," which sees the bad side of everything, and in which aversion predominates, on the contrary, will be helped by concentrating on discs of pure bright beautiful colours such as those of flowers. One of passionate temperament should never begin by concentrating on attractive objects, which in his case will stimulate greed; or one of malevolent temperament on repulsive objects, which in him will excite hatred; and greed and hatred are hindrances to meditation. On attaining the *rūpadhyānas,* however, both see the *rūpaloka* as beautiful and the *kāmaloka* as, in comparison, ugly.

Unfortunately, the specific function of those practices which focus attention on the repulsive and disgusting aspects of existence, as well as their special relation to one type of temperament, is not always understood even by Buddhist writers, some of whom appear to believe that according to Buddhism ugliness is real and beauty unreal, and that one progresses in the spiritual life merely by seeing more and more ugliness and less and less beauty everywhere and at all levels of existence. As a well-known Ceylonese Thera remarked to the writer once when shown an album of Tibetan religious paintings, "I'm afraid that being a monk I'm not allowed to appreciate beauty." Such strange misunderstandings, though current in some modern Theravādin circles, are easily refuted even from the Pali scriptures. Addressing a non-Buddhist recluse the Buddha says:—

> Now, Bhaggava,... certain recluses and brahmins have abused me with groundless, empty lies that have no truth in them, saying: "Gotama the recluse and His brethren have gone astray. For Gotama the recluse teaches this:

'When one reaches up to the Release, called the Beautiful, and having reached it abides therein, at such a time he regards the whole (Universe) as ugly.' "

But I never said that, Bhaggava. This is what I do say: Whenever one reaches up to the Release, called the Beautiful, then he knows indeed what Beauty is.[3]

However necessary a negative approach may be at first for those of passionate temperament, it is clear from this notable passage that, in principle, awareness of beauty, the positive factor, predominates in the Buddhist spiritual life over awareness of ugliness, the negative one. In the absence of any awareness of and delight in the "beauty" of the Unconditioned, all our efforts to convince ourselves rationally that conditioned existence is *aśubha* are likely to remain unfruitful, with the result that despite our protestations we shall continue to wallow in the mire of the *kāmaloka.* Their failure to appreciate this fact is one of the reasons for the spiritually moribund condition of most parts of the Theravāda Buddhist world today.

"Sabbe sankhārā aniccā." The characteristic of all conditioned things being impermanent, the first *lakṣaṇa* according to the traditional order, and the second *viparyāsa,* occupies a position, as it were, intermediate between the characteristics of *anātman* and *duḥkha,* the one representing a higher, the other a lower degree of generality of the same truth. For this reason, perhaps, personified Impermanence, and not Insubstantiality or Pain, is the monster shown in Buddhist art as clutching the Wheel of Life in murderous fangs and claws. The idea thus concretely expressed is not, of course, peculiar to Buddhism: in one form or another it is a commonplace of all higher religious and philosophical thought, as well as the oft-recurring theme of poets and mystics in every age and clime. What distinguishes the Buddhist treatment of it from that of other teachings is the relentless thoroughness with which it pursues, explores and exhausts the topic. In traditional Christianity, only the more remarkable and catastrophic changes in human life, in history, and in nature were ever taken into consideration. Towards the end of the mediæval period the crudely macabre vision of the Dance of Death, representing the transitoriness of mortal joys, haunted the imagination of the age; but, however much a prey to worms sublunary things might be, for mediæval thought all above the sphere of the moon rested in immutable perfection. Bodies might rot, but then, as now, the soul was a simple, incorruptible and immortal substance.

[3] *Dīgha-Nikāya,* III. 34–35.

No such exceptions to the law that all conditioned things are impermanent have ever been recognized by Buddhism, for it sees clearly that whatever has a beginning must also have an end. Whether in the physical universe without or in the psychic world within, nothing is so huge or so minute that it can escape the clutches of the demon Impermanence. As its cosmological background Buddhism has infinite space and infinite time wherein universes unnumbered rise into existence, persist and disappear, the life period of each one covering thousands of millions of years. At the opposite end of the cosmic scale Buddhism shoots a penetrating glance at the tiniest conceivable unit of "matter," the so-called atom, and sees not a microscopic billiard ball, static, homogeneous and eternal, but a continuously changing dance of forces about a common centre. Again, plunging into the spiritual depths of the universe, instead of everlasting abodes of eternally tormented spirits it beholds mental states objectified as perceptible worlds which, even though enduring for thousands of æons, are still as finite as the healthy or unhealthy volitions that first conjured them into being. Heaven, the ultimate goal of so many faiths, since it is a mode of contingent, and hence of transitory, existence, is accounted no more than a pleasant interlude in a pilgrimage fundamentally of more serious import.

Deep as such insights into the impermanence of the conditioned go, and destructive as they are of cherished delusions, there is yet one which penetrates deeper still and destroys what, by reason of the natural resistance of the human mind, is the greatest delusion of all. Turning from the physical to the psychical, and focusing its gaze within, the Eye of Enlightenment pierces the depths of the human personality itself. Where common sense posits a real "I," idealist philosophers the residual self and theologians an immortal soul, that undeceivable Eye beholds not any such unchanging entity but, instead, an uninterrupted flow of mental events which, themselves arising in dependence on conditions, in turn function as conditions for the arising of further states.

For Buddhism, no less than for modern physics and psychology, all the apparently stable and solid material and mental objects in the universe are in reality temporary condensations of energy. Hence, despite what some have assumed the use of such words as "states" and "elements" to mean, seeing conditioned things as impermanent consists, not in conceiving them as chopped up into bits (which would raise the artificial problem of how the bits were to be joined together again), but rather in seeing them as so many phases of one or the other of two pure, absolutely continuous, interdependent streams of energy which can be

locked up in the atom, in the one case, and trapped in the individual mind, in the other. Whether the energy which is the reality of "matter" and the energy which is the reality of "mind" are ultimately one energy Buddhism does not at this stage of its analysis enquire. But according to some of the later developments in Buddhist thought, material is reducible to mental energy and both to the transcendental outpourings of the ineffable Void.

BHIKSHU SANGHARAKSHITA

(*To be concluded*)

My little-worlded self! the shadows pass
In this thy sister-world, as in a glass,
Of all processions that revolve in thee:
Not only of cyclic Man
Thou here discern'st the plan,
Not only of cyclic Man, but of the cyclic Me.
Not solely of Mortality's great years
The reflex just appears,
But thine own bosom's year, still circling round
In ample and ampler gyre
Toward the far completion, wherewith crowned,
Love unconsumed shall chant in his own furnace-fire.

—FRANCIS THOMPSON

SELF AND SUFFERING

[**Mr. Christmas Humphreys, Q.C.**, is a distinguished lawyer and a figure so eminent in the study of Buddhism as to need no introduction. Among his books are the well-known *Buddhism, The Wisdom of Buddha* and *Zen Comes West*. He has written prolifically books, pamphlets and articles on Buddhism, Meditation, and similar subjects. He writes with perfect lucidity of the SELF, the Self and the self as all these are penetratingly examined in Buddhist thought.—ED.]

SO IMPORTANT IN BUDDHISM are the doctrines of no-self and of the omnipresence of suffering that it may be of help to consider the nature of each and the close relation between them. The average man admits the existence of suffering, for he cannot ignore it; but he does his best to keep it from his mind, and if religion insists on its recognition he firmly imputes it to the will of God even though he cannot explain why God, who is Good, permits Evil. In the same way the Western mind admits that selfishness is a blemish in character, but continues to act on the assumption that the one reality in life is that which grasps all it wants in the name of "I"! Buddhism teaches otherwise: that every thing, and "thingness" itself, is inseparable from suffering in some form, and that the false, ingrained illusion of "I"-ness is the cause of the greater part of it.

Let us look again, then, at the SELF, the Self and the self, for it is idle to deny this trinity. As Dr. Evans-Wentz says:—

> Unenlightened man, being far from the Full Awakening, believes himself to be possessed of an individualized mind uniquely his own; and this illusion-based belief has given rise to the doctrine of soul. But the Tibetan Teachers declare that the One Cosmic Mind alone is unique; that, on each of the incalculable myriads of life-bearing orbs throughout space, the One Cosmic Mind is differentiated only illusorily, by means of a reflected, or subsidiary, mind appropriate to, and common to, all living things thereon, as on the planet Earth. (*The Tibetan Book of the Great Liberation*, p. 12)

And this Tibetan teaching is basic to the whole field of Mahayana Buddhism.

The SELF, or One Mind, or Absolute, changes in form from the ONE to Two, from Two to Three, and from Three to the Infinite Many. Yet the One and the Many are ONE, and never cease to be so, a fact which is the basis of all mysticism, Buddhist and otherwise, as of all compassion. Each part of this stupendous Whole is an essential part of the Whole, and partakes of the wholeness. As the Whole would not be Whole

without each part, each part is, in a super-rational sense, itself the Whole. To this extent each part, and here we are speaking of "you" and "me," is a "divine soul." Can we not rightly say, then, that somewhere within us is a divine soul which is my soul and your soul respectively? No, says the Buddhist, very much no. If the distinction is subtle it is profound and basic. Every drop of the ocean is wet, but is the drop immortal, and does it own the wetness? Each lamp shines in the room with electricity, but does it own the electricity with which it shines? You and I are alive with the same Life; we do not own it. It uses us, as forms of its expression; then it kills us, as forms, and passes on to new forms of expression. In brief, that in me which is of the One is not mine; that which is "mine" is fleeting, perishable, suffering, and of the Many.

What, then, is the difficulty of the *Anatta* or "no-self" doctrine? It lies in the fact that it is usually misunderstood. The Buddha never said, "There is no self." Indeed, he most expressly refused to say any such thing. What he did say is that certain specific things are not the Self, being subject to change and suffering. These are the five *skandhas* of physical body, feeling, perception, mental conformation and consciousness. But when the self as we know it is thus taken to pieces and analyzed, what is left to say, "I"? Only Mind-Only, functioning through the intuition, the faculty in every mind by which that Self or awareness of Wholeness contacts and is aware of the Whole. By this alone man moves to Enlightenment; without it the part could never rebecome the Whole.

Each self is an illusion, and the illusion must be purged from that "Higher Self" which consciously moves on to its own and the world's Enlightenment. Miss I. B. Horner has collected seventeen references to this natural duality within each mind in the Pali Scriptures (*The Middle Way,* Vol. 27, pp. 77-9), the most famous of which, perhaps, is that in the *Dhammapada*:—

> Self is the lord of self. What other lord could there be? With self well tamed one gains a lord which is hard to gain.

But the selflessness of all things, carried to its logical extreme, produces the doctrine of *Sunyata,* the Voidness of all manifestation, and this Void, bereft of attributes, is the One-mind which is the first fruits of the Absolute.

Now let us look again at suffering. Suffering, like self, was born when the One became Two, when God limited himself in order to be

God. For when God held up a mirror wherein to see himself and to know that he was God he became Two, not One, and yet the mirror, too, was God. But the mirror, believing itself to be the Whole, fell into the illusion of believing itself to have its own particular Wholeness of a soul, and all the rest of us are subject to the same illusion. There is in fact no such thing as self: only SELF or the "Essence of Mind," and all its aspects sharing it.

The *Anattá* doctrine, then, is not only a statement of fact but obvious. Why, then, do we not live accordingly? Because the self in which we have been trained to believe has grown very powerful, and like all parasites has no desire to be slain. Yet it causes most of our unhappiness. Look again at the doctrine of Suffering (*Dukkha*). All *sankharas* (aggregates, compound things as distinct from the Indivisible) are *dukkha, i.e.,* filled with and inseparable from suffering, whether as actual pain, or in the emotional sense of lust, or hate or fear, or as incompleteness, imperfection in the mind. None doubts it, and if it is true it is not pessimistic but intelligent to face it. Said the Buddha: "As the sea has one savour, salt, so my Teaching has one savour, deliverance from suffering." Suffering and deliverance from suffering — deliverance by removing self.

Let us face it, perhaps for the first time. First, metaphysically, for as already pointed out, suffering was born with the universe, and only in the awareness of Oneness will suffering end. In daily life it is all around us. On the physical plane, it appears as illness and injury of body, limitation of expression, a lack in a thousand forms in the body's circumstance. It appears as fear and hate and desire, three brothers who camp extensively, and with some degree of comfortable welcome, in our minds. In our thinking minds, it appears as ignorance and narrowness of viewpoint and a general sense of inferiority. And, even in the "spiritual" sphere, there is the awareness of a Light above us that we cannot reach.

What do we do about it? The Buddhist approach is to suffer it — not nearly as simple as it sounds. Yet the word "suffer" means to bear, to endure, and hence to "take" it — if need be on the chin. There should be a genuine acceptance of suffering as a fact inseparable from life. But here the illusion of self, in the sense that self is an illusion, divides our attitude to the suffering we are learning to accept. Our own pain we just suffer, learning to remove the constant cause of it, the desire of self for self. But others' suffering is more and more our personal concern, and it is a fact to be faced that as we climb the ladder of Self-expansion and

self-elimination we suffer not less but more. For, as we increasingly become aware of Oneness, of the One Life breathing in each brother form of life, we learn the meaning of compassion, which literally means to "suffer with." Henceforth the suffering of all mankind is daily ours, and as the sense of oneness grows so does the awareness of "that mighty sea of sorrow formed of the tears of men." Here is the glory of the Bodhisattva ideal, to turn aside at the entrance of Nirvana, and to postpone that ultimate guerdon of a thousand lives of effort "until each blade of grass has entered into Enlightenment."

But note that the awakening of the Buddha-heart that feels in its own suffering that of all mankind comes when the self that thought of itself alone is dead. Compassion wakens when the drug of selfishness has been purged from the system. Only then can the suffering of others be seen dispassionately in the full extent of its nature, and in the simple nature of its cause. The self is utterly self-ish, striving for itself oblivious of the needs of other selves and of the Whole. It is like a swimmer who swims upstream. For a while his strength will fight the current; in the end the current, the will of the river, will prevail. Such suffering by the part that fights the Whole explains the suffering of the part and provides a criterion for right action. That which serves the Whole is good, and that which opposes it is evil.

Thus self and suffering are inseparable, and the heart's release is to remove the pair of them. How, then, do we slay the self? First by watching it at work, and this is the province of mindfulness. Then, by analyzing its desires and the futility of their achievement. It has been often said that the trouble about desire is that one achieves it, and then there is ashes in the mouth indeed. Compare "the strength of no desire," and watch it in operation. Who is the strongest man in any gathering convened to effect a common purpose? The man who has no axe to grind, who wants nothing. Then, self must be allowed to die, that the total Self within may raise its head increasingly and in the round of vast endeavour know itself again as One. Meanwhile we suffer from the illusion of our self-hood. To remove the cause we must tread that Middle Way which leads to the end of self, and hence to the end of the suffering of self. Compassion, the will to end all others' suffering, will die with the need of it, when the Many is again the One, and not before.

CHRISTMAS HUMPHREYS

DICKENS'S NOVELS AND THE DISCOVERY OF THE SOUL

[**Mr. K. J. Fielding** is Deputy Principal of the C. F. Mott Training College, City of Liverpool, and the author of *Charles Dickens: A Critical Introduction* (Longmans, Green and Co., 1958). He writes thoughtfully of a strain in Dickens's writing that deepened towards the end of his life-work: that concerned with man as a prisoner who might come to his freedom and discover himself.—Ed.]

In his own day, Dickens was more than once denounced as the sort of man to whom religion is "a system of mild and sentimental prettiness." Much more recently there have been critics who have repeated that he used religion as a form of emotional self-indulgence, and that he "had absolutely no conception of sanctity." It has been said that his own faith was both cut off from tradition and lacking in consistency. Yet this would never have been recognized by Dickens himself; it is strongly contradicted by the experience of many who read him; and though it may be that there is sometimes a certain technical superficiality in his art as a novelist in expressing his faith, it is evident that he came to have a deeper concern with the spiritual view of life than many of his more critical readers allow.

It is a concern that deepened with experience; yet, just because he was not communicative about his inner life, this is something that has seldom been recognized. Biographers are rather naturally attracted by the outward incidents of his private life, his public appearances, and his separation from his wife and love for another woman. His own concern with these things, as Dickens recognized, was bound up with the nature of his life as a writer of fiction who perpetually seeks "realities in unrealities," and whose mind finds a "dangerous comfort in the perpetual escape from the disappointment of heart around it." But he was never a superficial writer, and, as he passed his fortieth year, the very practice of his art as a novelist led him to become more and more concerned with the nature of personality and the purpose of life.

It began to show in *Bleak House,* which in one way can be read (like all his novels) as a satire on his times, and in another way as the writer's vision of a world which is purposeless, disordered and ugly. Only in connection with its central character who tells the story, the young girl Esther Summerson, are we given glimpses of a beneficent world in which prayer may bring strength from a Providence which has

not entirely deserted Man. For others, clarification comes only at the point of their leaving life: Richard Carstone sees his mistakes and understands that his life has been "a troubled dream." It is only at the death of Jo the crossing-sweeper, that light breaks at last (says Dickens) "upon that dark benighted way." Yet, even in *Bleak House,* we are left with the impression of a fictional world, the apparent realities of which seem very different to different men; and its author-creator does not finally commit himself as agreeing that the true view of this world is necessarily the one taken by those of his characters who have most faith.

Bleak House was followed by *Hard Times.* This was, again, closely concerned with contemporay hapenings. Yet the essence of the novel is not simply the contrast depicted between the soulless and soul-destroying industrial world of Coketown and any society in which men are bound together by respect and affection. Though this was what Dickens wrote of best, the message of his novel is also partly conveyed in the words of the wronged and self-sacrificing Stephen Blackpool, who dies gazing at a star which he thinks of as the same as the one which guided the wise men to the birthplace of Christ, and who dies praying that all men in the world may come together at last and understand each other better.

Even so, it might not be unreasonable to suggest that in such accounts as the death of Jo, in *Bleak House,* or of Stephen Blackpool in *Hard Times,* Dickens was simply giving his public what it wanted, not what he genuinely believed. Against this must be set the fact that this strain in his novels continued to deepen, and that we happen to know from notes and jottings he made in preparation for his next book that he was thinking of it more and more. For it was just at this time that he began keeping a notebook in which one can trace his preoccupation with the themes that he was to take up in his next novel, *Little Dorrit.*

A few entries in the notebook seem to reflect what he had come to think of as his own predicament: he thinks of himself as the man,

> always, as it were, playing hide-and-seek with the world and never finding what Fortune seems to have hidden when he was born;

and he writes of

> the man who is incapable of his own happiness. Or who is always in pursuit of happiness. Result, where is happiness to be found then. Surely not everywhere? . . . Is *this* my experience?

He was anxious to escape from self-preoccupation or attachment, and writes with contempt of

> the man whose vista is always stopped up by the image of Himself. . . . Looks down a long walk and can't see round himself. . . . Would be such a good thing for him, if he could knock himself down.

He dreams of a novel he might write called "Time" or "The Great Wheel," or "Fallen Leaves"; and he seems to contrast himself with the figure of the Ferryman on "a peaceful river," who never leaves his post but grows old by the unchanging river, while "the same tune is played by the rippling water against the prow." Such thoughts as these were closely linked with his next work.

Everyone who reads *Little Dorrit* recognizes that the central theme of the novel is imprisonment. The central character is a young woman born in a prison to which her ruined father had been consigned for debt. She knows no other life, but remains unspoilt by this. He, on the other hand, adopts a new way of life in prison, and becomes morally as well as financially bankrupt. Even when wealth comes to the old man and he is released from prison, he is never spiritually free. We are shown, moreover, that he comes out into a world in which politics, society, finance, and even religion are all part of the prison that men make for themselves. Two of the chief characters are Miss Wade, a "self-tormentor," who is bound within a tight circle of hatred for herself and everyone else, and Mrs. Clennam, who has shut herself up in one room — for more than twenty years — and has confined herself to a faith dominated by a belief in punishment.

So far, one might read all this only as if it were another of Dickens's novels in which he questions the values of contemporary society and shows his scorn for all who turn themselves away from "the light of day" and "a thousand natural and healing influences." Yet it is not simply left to the reader to allegorize the story, or to try to read into it, bearing Dickens's notebook jottings in mind. Explicitly as can be, Dickens says at one point (Part II, Ch. 30) that as the rising sun slants its "long bright rays" across the awakening city, they were "bars of the prison of this lower world." There is another world, in other words, but in this one we are shut out from it even by the brightness of the sun. Dickens's "shades of the prison house" were thus conceived by him as of the same kind as in Wordsworth's "Intimations of Immortality." Read in this way, the toil of the world as shown in the working of the government Circumlocution Office, the suffering we see in Bleeding Heart Yard, and the strange passing and repassing of the numerous characters who are "restless travellers on the pilgrimage of life" which are duly contracted with the foreshadowed scene at the ferry, all have

a new and deeper significance. It is by the ferry that Clennam has a vision of the meeting of the two worlds, "fraught with solemn mystery of life and death," and sees that as "between the real landscape and its shadow in the water, there was no division." It is only as old Dorrit dies that we see the two worlds meet again, as

> quietly, quietly, the ruled and cross-ruled countenance . . . became fair and blank. Quietly, quietly, the reflected marks of the prison bars and of the zig-zag iron on the wall-top, faded away.

For years the old man has selfishly sacrificed his daughter, Little Dorrit, and scorned his broken but patient brother. That night, the brother also dies, after blessing his niece; and the two brothers are then "before their Father; far beyond the twilight judgments of this world; high above its mists and obscurities."

These were not entirely new themes and insights for Dickens, but they had come more to take the central place in his novels. As he grew older, he had come to have a greater sense of eternity on looking back in time. So, now, Dickens turned to another idea prefigured in his notebook — a novel which might have been called *Time* (as he proposed) instead of *A Tale of Two Cities* (as it became), and which has as a central character the person he forenamed in his notes as "Memory Carton."

A Tale of Two Cities is the story of two men, Sidney Carton and Charles Darnay, who are associated only by chance but who happen to be astonishingly alike. Beneath the surface they appear to differ chiefly in that each shows the other what (under different circumstances, either for good or for evil) he might have become. They both love Lucy Manette. Once again, images of prison-life dominate the novel. Lucy's father has been shut in the Bastille for half his life; and her husband is saved from imprisonment and execution only by the intervention and self-sacrifice of Sidney Carton, who takes his place at the guillotine. It is not a mere melodrama, as it has become on the stage and screen; for running through the whole of the latter part of the book are references and phrases recalling the reader to thoughts of the resurrection and to understanding that the sacrifice that had been shown to be made by Little Dorrit in serving her father might become a demand for the sacrifice of life itself. At death Carton, too, has a vision of the man and woman for whose peace he has died, as they may be when they come to die themselves, and he knows that each will not be "more honoured and held sacred in the other's soul, than I was in the souls of both."

It is a work with a richer and more intricate meaning than can

easily be shown or seen; and so, too, is the novel that follows, *Great Expectations*. This is the story of a boy who befriends an escaped convict, and who is aghast to discover (many years later) that it is the convict who has been his lifelong, secret benefactor. As in the other novels, a truer understanding of himself, and of Magwitch the convict, comes only when the latter dies in the prison hospital, clasping the young man's hand. It is his final release.

Similar themes inform his two last novels, *Our Mutual Friend* and the unfinished *Mystery of Edwin Drood*. They seem to have been forced into Dickens's consciousness by dissatisfaction with all the circumstances of his life at the very height of his success: it was then that he wrote to a friend that "Nothing can put *them* right until we are all dead, buried and risen." Such efforts as he made were, in fact, unsuccessful. But, in publicly pleading the cause of his art, in 1858, he spoke in words that can justly he applied to his own work as a novelist:—

> Knowledge [he said], as all followers of it must know, has a very limited power indeed when it informs the head alone; but when it informs the head and heart too, it has power over life and death, the body and the soul, and dominates the universe.

K. J. FIELDING

THE GAY ADVENTURERS

To the waters and the wild
They consigned themselves,
A raft and a sail
Was all that divided them from eternity;
Intrepid, those gay adventurers,
The snarling ocean was their chosen adversary.
Of such stuff are heroes and pioneers,
Men who seek not gold
But the conquest of fear in their hearts,
Men ready to risk all
In a futile yet noble achievement.

HERBERT BLUEN

PAGAN GONE WEST

MORE OF HIS MUSINGS

[In our July 1961 issue was published "Pagan Gone West" by **Shri Baldoon Dhingra.** There he set down some of his musings over his early thoughts and his long stay in the West. Here he gives us some more.—Ed.]

I should fail miserably if I were to reconstruct the past in the way Proust sets out to do. Like the narrator in *A la Recherche du temps perdu* I would repeat everlastingly banal and sterile phrases.

I have to keep looking at the past with the eyes of today. Time is not all-powerful. Our life is a river rolling on to death, but scraps of existence, islets round which a sandy deposit gathers, stand firm above the general process of a slow destruction. Something, I know, lives deep down in the unconscious memory. Deceived by habit, we are not aware that this is so, but always think time moves on in one direction only. Sometimes, however, a day comes when we are brought to understand that the flow of time can move backwards. We renew the knowledge of ourselves as people embedded in a past which is suddenly more real than any present of our surfaces can be, a past which we did not realize might be released from the tyranny of temporal duration. If we have the courage to let the corpse which was once us rise to the surface, and to make an effort to swim against the current, then, we believe, we shall find salvation. We give up all attempts to gain eternity by delusive means. Our interior emptiness becomes all of a sudden something rich and fertile. The work of art proliferates in memory, grows and spreads until it comes almost to devour us.

The narrator in Proust says:—

> We draw but little profit from our lives and leave uncompleted, in summer dusks or the early oncoming of winter nights, the hours which we have felt might contain something of peace and pleasure. But those hours are not wholly lost. When new moments of pleasure sound a brief song, moments which seem to be no less frail and linear, those earlier times give them a foundation, and a rich density of orchestration.

And so it is that, before becoming a dogma, memory serves as a means of experiencing life, of finding it again, long after it has been first tasted, loved and thought of as something lost for ever. Thanks to memory the Bois de Boulogne in winter puts on a cloak of white; a Paris street, crowned by a distant dome, is bejewelled as the sun gleams. A haunting tune might just as well plunge us into winter or the world into

spring and swell the heart with a sudden gust of happiness. No landscape but is wrapped in a multiple overlay of feeling, no world but is enriched with unexpected harmonies.

Baudelaire found in smell the master-key to "correspondencies." Proust counted on sound to fulfil the same function. Some will declare Proust's work and his world to be wholly true; others, who recognize other gods than art — sincerity, for instance — would declare that he is responsible for as monstrous a lie as any man has ever constructed.

During my Cambridge days, a German friend, Gerda Ramme, gave me *The Story of San Michele* to read. It struck me with great force. One passage in the introduction I read with delight and dismay. "If it is true," Axel Munthe says, "there is no heaven for animals when their sufferings are at an end, I, for one, am not going to bargain for any heaven for myself." Munthe declared he would be willing to go down to merciful extinction in their mysterious underworld. I was moved by this great love for all dumb creatures, dismayed this writer saw no hope for animals ever to enter heaven.

Prince Yudhishthira faces a similar predicament when he is asked to discard the dog if he is to enter heaven. To him and to all who know, the dog is a symbol of devotion and loyalty. How can Yudhishthira forsake him, even for a place in Heaven? He refuses of course, point-blank. Moved by his devotion to truth, Dharma, who has taken the form of the dog, reveals himself, the portals of Heaven open and Yudhishthira enters to the rhythm of heavenly music.

In Axel Munthe's world, with no myths to guide him, great gaps exist between the world of men and of animals. No dog, however devoted, could be admitted to heaven, no horse finds entrance to the gates of heaven and is freed from the shackles of *samsara*. Yet in the pagan world I have grown in, the world of myths, the bird Jatayu could ascend to heaven for having served Rama, and Prince Siddhartha thus bid farewell to his great horse Kanthaka: "My horse, noble and gentle, your good deeds have gained their reward. No rebirth awaits you, this I know." I have never read these and other accounts without being moved to tears. I have always known animals can enter my world even as I can enter theirs.

Myths and analogies are quite often sounder statements of objective truth than any rational theory or scientific hypothesis. Paganism is not confined to any particular hemisphere; it is the ageless eternal religion of mankind.

This emphasis on objective truth or objective proof is what pre-

vents me from seeing eye to eye with the West or with the East wherever in it such a notion has found a niche. There is no such thing as objective truth or absolute proof. Einstein once said: "No amount of experimentation can ever prove me right. A single experimentation may at any time prove me wrong."

Spengler was wrong when he talked about the Decline of the West. Yet, if the total emphasis in the West is on science only, he may prove right. Pitrim A. Sorokin expressed it so well:—

> We trusted that Science could and would bring us everything we need for guidance in our life, but Science has delivered us to destruction by reducing us to an "electron-proton complex," to "a combination of physico-chemical elements," to "an animal related to the ape or monkey," or "a variety of stimulus-response relationship," to "a special adjustment mechanism," to psychoanalytical "libido." Some indeed go as far as to deprive man even of mind, or of thought, or consciousness, reducing him to a purely behaviourist mechanism of unconditioned or conditioned reflexes.

Its advances, whatever you do, mean ships, mechanics, airplanes, rockets, parties. Are these realities? These are perishable things which must wither, decay and come to nothing. The songs of Homer, the Sermon on the Mount, the poems of Rumi and the verses of the *Gita* still will reverberate in our hearts when man's last missiles have been consumed by fire, when the skyscrapers have been ground to dust, destroyed by his own hands.

Our frontiers of ignorance have not receded one millimetre. There is an infinite number of truths and forces of which we as yet know nothing. It may not be long before we set foot on the moon, but we have not come a step nearer to what Sri Anandamayee calls "the golden sun in all of us." This brings to my mind the words of Christopher Dawson:—

> Endless invention, endless experiment,
> Brings knowledge of motion, but not of stillness;
> Knowledge of speech, but not of silence,
> Knowledge of words and ignorance of the world.
> All our knowledge brings us nearer to our ignorance,
> All our knowledge brings us nearer to death,
> But nearer to death, no nearer to God.

My pagan heart rejoices to find that, as Jung put it,

> the East with its psychic proficiency is throwing our spiritual world into confusion. We have never got upon the thought that while we are over-

powering the Orient from without it may be fastening its hold on us from within.

It may be, but the process is very slow indeed. But Jung also said that the West was turning the material world of the East upside down with its technical proficiency.

It is very difficult to be a true pagan today. I have only some very slight intimations of paganism. A true pagan is the Great Fool, the Jack in a pack of cards. He belongs nowhere and anywhere for he is part of the great Whole.

BALDOON DHINGRA

YOU NEVER ENJOY the world aright till the sea itself floweth in your veins, till you are clothed with the heavens and crowned with the stars; and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you. Till you can sing and rejoice and delight in God, as misers do in gold, and kings in sceptres, you can never enjoy the world.

Till your spirit filleth the world, and the stars are your jewels; till you are as familiar with the way of God in all ages as with your walk and table; till you are intimately acquainted with that shady nothing out of which the world was made; till you love men so as to desire their happiness with a thirst equal to the zeal of your own; till you delight in God for being good to all; you never enjoy the world. Till you more feel it than your private estate, and are more present in the hemisphere, considering the glories and the beauties there, than in your own house; till you remember how lately you were made, and how wonderful it was when you came into it; and more rejoice in the palace of your glory than if it had been made today morning.

—THOMAS TRAHERNE

ASTRONOMY IN VEDIC INDIA

[**Dr. H. G. Narahari, M.A., M.Litt., Ph.D.**, writes with authority and exact documentation upon this interesting subject.—Ed.]

Ancient India did not believe in the creation of watertight compartments of Arts and Sciences, and it is no wonder therefore that both these branches of knowledge spring from a common source, the Veda which is the foundation on which the entire Hindu tradition is based. The science of astronomy comes under *Jyotiṣa,* which is among the six ancillary Vedic texts (*Vedāṅga*) so essential while understanding in full the teachings of the Veda.

For one who would wish to enjoy heavenly delights or for any other achievement which can be considered the *summum bonum* of mundane existence the Veda prescribes sacrifices like the New-Moon (*Darśa*) and the Full Moon (*Pauṃamāsa*), which must be performed on specific occasions. Without a careful observation of the heavenly phenomena it would indeed be difficult to determine the exact time when these sacrifices are to be performed. It is in such observations rather than in the love of barren speculation that we must look for the birth of the science of astronomy in ancient India.

Even so early as in the age of the *Ṛgveda* the term *nakṣatra* is known to denote a "star or constellation"; but since the term has been employed sometimes to designate a planet like the sun in expressions such as that the sun is the "star of heaven" (*ṚV.*, X.111.7), it is often believed that the early Vedic seers could not clearly distinguish between stars and planets and that the idea may be a foreign one borrowed from the Semitics[1] or the Chinese[2] or the Babylonians.[3] Such conjectures become unnecessary when we see that, in one passage of the *Ṛgveda* (III. 54.19), the sun and the stars are actually mentioned separately and that there are many other passages which show a good knowledge of the nature of the stars. One verse of the *Ṛgveda* (I.24.10) asks what becomes of the stars during the day while they are so brilliant at night. And, as if in a poetic answer, another (*ṚV.*, I.50.2) replies that they skulk away then, like thieves, before the all-beholding sun (*apa tye tāyavo yathā nakṣatrā yanty aktubhiḥ*). Another poetic verse (*ṚV.*, X.68.11) speaks of the stars as the pearls adorning the dark steed that is heaven (*abhi syāvam na kṛśanebhiraśvam naksatrebhih pitaro dyām apiṁśan*). The

[1] Zimmer: *Altindisches Leben*, p. 356 ff.

[2] Biot: *Etudes sur l'astronomie Indienne et l'astronomie Chinoise* (1839-61).

[3] Weber: *Naxatra*; Whitney: *Oriental and Linguistic Essays*, II. 418 ff.

description of the moon (*soma*), in yet another verse of the same Veda (X.85.2), as on the lap of the stars (*nakṣatrāṇāṁ upasthe soma āhitaḥ*) should suggest that, even in Ṛgvedic times, "stars" already meant "lunar mansions." [4] The idea is clearer in the following verse (*ṚV.*, X. 85.13), which refers to the constellations *Maghā* and *Phalguṇī* by their most ancient names, *Aghā* and *Arjunī*: "*Aghāsu hanyante gāvo'rjunyoḥ paryuhyate.*" And two verses[5] at least seem to refer to the constellation *Puṣya* by its ancient name *Tiṣya.*

These seers seem to be aware of more constellations than these three when they allude elsewhere (*ṚV.*, X.22.10) to the great numerical strength of the constellations. And it is not impossible that in the symbolical reference to the 34 ribs of the sacrificial horse or to the 34 lights there is a veiled allusion[6] to the 27 constellations. It is indeed true that in another verse (*ṚV.*, X.19.1) the terms *Revatī* and *Punarvasū* need not be proper names, but it is not at all impossible that the Vedic poet intended a *double entendre* here.

The other Saṁhitās show undoubtedly a greater knowledge of the constellations. In the earlier books of the *Atharvaveda* there is a particular reference, not only to most of the stars mentioned by name in the *Ṛgveda,* but also to the constellations *Mūla, Jyeṣṭha* and *Kṛttika*; the first two are referred to (*AV.*, VI.110.2) by their ancient names, *Vicṛtau* and *Jyeṣṭhaghnī,* and even the close connection between them is noted; and there is a definite and indubitable reference to the constellation *Revatī.* And in Book XIX the following list of twenty-eight constellations is given, and it should be of interest to note that it includes *Abhijit*:—

> The *Kṛttikas, Rohiṇī, Mṛgaśiras, Ārdrā, Punarvasū, Puṣya, Āśleṣas, Maghās, Pūrva Phalguṇyau, Hasta, Citrā, Svāti, Viśākha, Anurādhā, Jyeṣṭhā, Mūla, Pūrvāṣāḍhas, Uttarāṣāḍhas, Abhijit, Śravaṇa, Śraviṣṭhas, Śatabhiṣak,* the two *Proṣṭhapadas, Revatī, Aśvayujau,* and the *Bharaṇyas.*

The Saṁhitās of the *Yajurveda,* especially the *Taittirīya,, Maitrāyaṇi* and *Kāṭhaka,* not only know all these *nakṣatras,* but even find them essential in connection with the *Agnicayana* ceremony.. The bricks which are piled up in this ceremony are believed to be symbolical of the number of the constellations. And in order to facilitate the calculation, each of the Saṁhitās enumerates the *nakṣatras*; the *Maitrāyaṇīya,*

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[4] Cf. MACDONELL and KEITH: *Vedic Index,* I. 409 fn.

[5] *ṚV.*, V.54.13; X 64.8.

[6] LUDWIG: *Der Rigveda,* III.184 ff.; ZIMMER: *op. cit.*, p. 354.

which includes the *Abhijit*, speaks of 28 of these, while the other two, which omit that constellation, are content with 27. Multiplying the two numbers, we arrive at the number of the bricks, which is 756. Another method[7] of arriving at the same figure is to multiply the number of the main constellations with the secondary, taking each to be 27, and add to the result the number of days in an intercalary month. Speaking of the possible times for the *Agnyādhāna* ceremony, these Saṁhitās mention the *Kṛttikās, Rohiṇi Phalguṇyas* and *Hasta*. For the *Punarādheya* ceremony the names of the constellations recommended are *Punarvasū* and *Anurādhās*. These ideas are elaborated even further in the *Brāhmaṇa* literature.[8] The *Taittirīya Saṁhitā*[9] which speaks of *Bṛhaspati* as the deity of the constellation *Tiṣya*, seems really to anticipate the relationship in later literature between the planet Jupiter and the constellation *Puṣya*. And the *Śatapatha Brāhmaṇa*[10] shows knowledge of "The Great Bear" when it interprets the seven *Ṛṣis* to mean really the seven stars in this constellation.

Of the *Vedāṅgas*, the *Vedāṅgajyotiṣa* is the oldest known tract on Hindu Astronomy. It is known in two recensions, one connected with the *Ṛgveda* and the other with the *Yajurveda*; the former is the shorter, containing thirty-six verses, while the latter is the longer, containing forty-four verses. The longer recension of the Yajurvedins is often believed[11] to be the result of the handiwork of the *Adhvaryu* priests, who added to the text certain annotatory verses for which they found ample use in sacrifices. The avowed purpose of this work is to determine the time when sacrifices are to be performed:—

Vedā hi yajñārtham abhipravṛttāḥ
kālānupūrvyā vihitāsca yajñāḥ;
Tasmād idaṁ kālavidhānaśāstraṁ
yo jyotiṣaṁ veda sa veda yajñān.[12]

It therefore lays down rules[13] to calculate first the fortnightly and then the daily positions of the sun and the moon. This includes the ascertainment, not only of the *nakṣatra* at the end of a *parvan* or *tithi*,

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[7] MACDONELL and KEITH: *loc. cit.*, p. 412

[8] See, for instance, *Taittirīya Brāhmaṇa* 1.5.1; *Śatapatha Brāhmaṇa*, II.1.2.1, etc.

[9] IV.4.10.1.

[10] *loc. cit.*

[11] R. SHAMA SASTRY: *Vedāṅgajyautiṣa* (Mysore, 1936), p. i.

[12] *Ibid.*, Verse 3

[13] For a detailed study see B. G. TILAK: *Vedic Chronology and Vedāṅgajyotisha* (Poona, 1925).

but also of the time elapsed between the entry of the sun or the moon into that *nakṣatra* and the end of the required *parvan* or *tithi*. The first is done by the determination of the *aṁśas* of the *nakṣatra*, and the second by ascertaining the daily *kalās* of the moon and the daily or hour-angle *aṁśas* of the Sun. It would appear from the calculation of the *Vedāṅgajyotiṣa*[14] that

> in a period of five solar years, that is, in 366×5 or 1830 civil days, the Sun makes five complete revolutions of the Zodiac, and that, in the same time, there are 62 lunar (synodical) and 67 lunar (sidereal) months.

Though this work was known to early Orientalists like Sir William Jones, Colebrooke, Davis and Bentley and even its *first* edition came out in 1834 through Captain Jervis, a number of its verses remained unintelligible for a long time. So disturbed was the eminent American Orientalist, Whitney, by these difficult verses that he complained that the *Vedāṅgajyotiṣa* was "filled with unintelligible rubbish" and "left us quite in the lurch as regards the valuable information." Thanks to the labours of scholars like S. B. Dikshit and B. G. Tilak, to whom we owe a full interpretation of all the verses, it is now clear that the difficulty with them is that they are sometimes corrupt and sometimes ambiguous. It is indeed true that, looked at from the point of view of modern astronomy, the calculations of the *Vedāṅgajyotiṣa* are, at best, only "approximately true." But it has to be remembered that they were originally meant to be only "rough and practical rules" for the use of the Vedic priest who could not always be expected to possess anything more than an "elementary knowledge of Arithmetic."

Notwithstanding these deficiencies from the present-day point of view, there is no gainsaying of the fact that the *Vedāṅgajyotiṣa* is among the chief bases of the later astronomical treatises of Garga, Āryabhaṭṭa, Varāhamihira, Brahmagupta and Bhāskara. In the light of these facts it is difficult to agree with Macdonell[15] when he says:—

> Of Astronomy the ancient Indians had but slight independent knowledge. It is probable that they derived their early acquaintance with the twenty-eight divisions of the moon's orbit from the Chaldeans through their commercial relations with the Phœnicians. Indian Astronomy did not really begin to flourish till it was affected by that of Greece; it is indeed the one science in which undoubtedly strong Greek influence can be proved.

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[14] *Ibid.*, p. 22 ff.

[15] *History of Sanskrit Literature* (London, 1900), p. 425.

Some of the ideas in ancient Hindu Astronomy might be those which were derived from the Greeks; but this cannot mean that the entire science was taken from the Greeks since it is a fairly good knowledge of the stars and planets. There is no doubt of the fact that in the ancient world intercourse between "people, even when they lived great distances apart, was much more general than is usually supposed." And if travel was "less frequent" or "less speedy" than in our own times, it was at any rate "more profitable"; for people found time then to "study the countries they visited." Exchange of ideas was only inevitable during such valuable travels and, if the Greeks taught the Hindus some branches of astronomy like what is called *Horā*, in return they learnt from them some branches of mathematics like arithmetic and algebra. These remarks apply in an equal measure to other ancient civilizations like Phœnicia, Babylonia, Chaldea, Arabia and Persia, which also should have exchanged many ideas with the ancient Hindus.

H. G. Narahari

The astrolabe of the mysteries of God is love.

—Jalal-ud-din Rumi

NEW BOOKS AND OLD

A GREAT IRISHMAN : RECALLING Æ*

As a rule I do not care for collections of private letters. It seems too much like spying on the individual and trying to catch him off guard. But Æ's letters one can enjoy without reservation. There is no other man I have known whose public and private personalities harmonize so exactly.

During the period when he edited *The Irish Statesman* in Dublin I enjoyed his friendship. I wrote many reviews and articles and used to see him weekly at his Plunkett House watchtower. He was a man of very generous mind. In these letters one can read of his encouragement to younger writers, how he wrote to publishers and interceded for their work.

He was not only generous to individuals. Whenever he saw injustice he sprang to the side of the weaker group. His outspoken attitude at the time of the great 1913 Labour struggle in Dublin is revealed by his two letters in the *Irish Times*, contained in this volume. Never a rich man, Æ risked his livelihood; for there were many in the co-operative movement who blamed him for his partisanship. Yeats took the same side and in a letter congratulating him (p. 91) dated November 5th, 1913, Æ says, "I felt all my old friendship and affection surging up as I read what you said."

It may not be sufficiently known that Æ's social beliefs were reinforced by his own early experiences. When I wrote a little book about industrialism, Æ kindly wrote a foreword in which he spoke of his clerical work at a big Dublin drapery, where he saw the carmen come in and slump down on the seats exhausted after driving all day and most of the night. He illustrated how they sat slumped in a heap with all their vitality drained away. The foreword was never used, for the book appeared only in serial form. But I treasure it. He sent a characteristic little note with it saying he hoped it would do and offering to alter it if I wished. But I would never have dreamed of asking Æ to alter a word. His kindness and consideration shine out through all these letters.

As I read I was conscious of touching the many-sided personality of Æ. It was a pilgrimage of memories for me. His lovely coloured verse so mystical and tender, his eagerness and his eloquence are all evident. The last time I met Æ he was going by the doorway of Trinity College, Dublin. It was a chance meeting some years after *The Irish Statesman* had ceased publication. His wife had died and he had gone to live in London. I saw his broad forehead, his kindly eyes looking at me out of the stream of passers-by. His mood was one of melancholy. "I belong to the vanished Ireland!" he said. He vanished and I never saw him again. But this book of letters makes him live and gives him a permanent place.

It is well produced and well indexed, with copious biographical notes. Some

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**Letters from Æ*: Selected and edited by Alan Denson. With a foreword by Dr. Monk Gibbon. (Abelard-Schuman, London. xlii+288 pp. Illustrated. 1961. 30*s*.)

of these are not accurate.* Of Eve Gore-Booth it is not true to say that she remained in Manchester till 1913 "when ill-health forced her retirement to Ireland." I knew her in London during the First War, where she remained until she died. Also it is incorrect to say of her sister, Constance, that she "commanded the Volunteers whilst they occupied the College of Surgeons, Dublin." The commander was Michael Mallin. But such blemishes do not affect the letters.

R. M. Fox

AN UNPUBLISHED Æ MANUSCRIPT

[We are glad to be able to print below that foreword to which Mr. Fox makes reference in his review: the circumstances of its writing are explained by Mr. Fox in his introductory note.—Ed.]

With the recent publication of a volume of letters by Æ attention has been called to the personality of this remarkable Irishman. Æ (G. W. Russell) wrote the following foreword for my study of modern industrialism which was serialized in the *New Leader* (London), then under the editorship of Mr. Fenner Brockway. There were six instalments, which ran from June 20th to August 8th, 1930. This foreword was written not very long before the *Irish Statesman,* which Æ edited, ceased publication. It is undated but I have the original MS. in Æ's own handwriting. The study was never published in book form; so the foreword was not used. It has, however, considerable value as revealing Æ's attitude to industrial problems and showing that his conclusions were determined in great measure by his own youthful experiences as a clerk in what he describes as "a great business organization."

R. M. Fox

I like my friend Mr. Fox's book because he is not one of those terrible bigots of theory who feel that nothing worth while can be done unless our existing human society is wrecked so that a new society can be built on new theoretical foundations, communist or fascist. He writes out of experience. Because he has known for himself and of others how deadening to human life the vast mechanisms of modern industry may be, he has thought much how humanity may be preserved in those "dark Satanic mills" which were only beginning to arise when William Blake wrote his famous lyrics and which have since grown to monstrous developments by some inevitable economic logic inherent in our industrial system.

When I was a boy I knew for myself how a great business organization can draw the soul into itself and dull it to its own inhuman image. I revolted and ran away to fight in poetry and painting the mechanism by which I had been confined. But every now and then, as in a nightmare, I would remember the past, the fierce inhuman activity of body and mind and the exhaustion of energy when the day's work was over. Mr. Fox, who endured far more than I did and whose knowledge is

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*Among these we must protest against that on Madame Blavatsky. It says nothing of the quality of her writings, and revives an unfounded accusation. Anyone who wishes a just idea of her should read what W. Q. Judge, of whom Æ speaks so highly (pp. 14–15), had to say after long and intimate knowledge of her.—Ed.

far greater, has brooded on the problem of how life in these "dark Satanic mills" might be humanized. I supplicate interest in his ideas of amelioration.

We may be certain that humanity will revolt against any system which does not take account of its own nature. Almost any system may endure if the spirit of human kindness, which can reconcile things otherwise incompatible, is present. An autocracy can endure so long as it is benevolent, aristocratic rule so long as the spirit of *noblesse oblige* is a reality, even oligarchies if the spirit of human kindness is there. But if the machine is made dominant and human nature is not considered then it is certain there will be upheavals.

It may be that the suggestions made by Mr. Fox could be bettered. It does not matter. The main purpose of his book is, I take it, to draw attention to a problem and once it is faced, the right solutions inevitably will be found. If people can be made to realize the importance of the problem, that in itself would be a great achievement. I like to think of human evolution not as economic or mechanical progress but as the perfecting of our own humanity.

The best Heaven I know is that imagined by William Blake at the close of his *Jerusalem* where things which before seemed awful and terrible, Lion, Tiger, Elephant, Eagle, Dove, Fly, Worm and Serpent are *Humanized* and men are reflected in each other. This book is written out of the impulse to Humanize and there can be no better impulse in human activity.

Æ

Imagination. By E. J. FURLONG. (The Muirhead Library of Philosophy. George Allen and Unwin Ltd., London. 125 pp. 1961. 18*s*.)

This brief work by the Professor of Moral Philosophy in the University of Dublin is scholarly, lucid, and provocative. Intended as a contribution to contemporary philosophical debate, it should receive a warm welcome as such.

Yet, far-ranging as it is, its central philosophical theme is not easily apparent, not even with the summary on p. 120. Nor, perhaps, does it gain in this regard by its attempt to combine in so limited a space a consideration of problems with an interpretation of what seems relevant to them in Hume and Kant and many others. Admittedly, its especial concern throughout is to illuminate and apply the distinctions between imagination as "in imagination," imagination as "supposal," and imagination as "with imagination." But though I may be persuaded that these are interesting differences in actual fact, I am still left perplexed as to their philosophical significance.

And why is it of philosophical importance that a man does or does not entertain images when he thinks, that he does or does not imagine and feel while he is actually producing what later comes to be recognized as a work of art? It is obviously a different matter when Professor N. Malcolm asks whether we can logically say of a man that he dreams when he sleeps.

But above all I should have been grateful for a closer wrestling with this familiar question: Can we logically establish that what we call our world of perception is otherwise than a world "in imagination"? For it is at least conceivable that I should be able to imagine, with perceptual vividness and continuity, our perceptual world of conversation and communication, and so of that "public verification" which receives so much emphasis in the theory of scientific method. However, I quarrel with Professor Furlong because he does not give more. What he gives is exciting.

M. KAYE

The Oxford Ibsen. Vol. V: *Pillars of Society*; *A Doll's House*; *Ghosts*. Translated and edited by JAMES WALTER MCFARLANE. (Oxford University Press, London. 499 pp. 1961. 30*s*.)

This second instalment of one of the most important undertakings of its kind consists of the three subtly related plays that Ibsen himself regarded as a series: *Pillars of Society* (1877); *A Doll's House* (1879); and *Ghosts* (1881). This trilogy of Ibsen's prose dramas includes his most controversial work, for they are all on themes belonging to sociology, offered by this great iconoclastic playwright to his contemporaries to shock them into new thinking.

They were dramatic bombs thrown with courage and wisdom into the stuffy drawing-rooms of nineteenth-century middle-class society and on to the boards of conventional theatres. By their very nature they must date in all countries that have profited by the master's lessons; yet they remain dramatic masterpieces for the study, and useful didactic pieces in many countries where the position of women or the curse of inherited disease are topics and problems that have still to be faced.

Mr. McFarlane's translations can only be judged by his equals in Scandinavian scholarship, and they must be few. But they are obviously not "too good to be good translations," as G. K. Chesterton said of FitzGerald's englishing of the *Rubaiyat* of Omar Khayyām. They read easily, in the modern English idiom, yet one is conscious that one is reading a translation. This is the standard the translator has set himself, and right well has he attained it, as any reader who possesses the pioneer versions by William Archer may judge for himself.

The debt to William Archer's work will never be overlooked by any reader of English, or any theatregoer, but it was time that a monument of scholarship and something approaching a definitive edition of the whole of Ibsen's work should be published as a tribute worthy of this great Norwegian poet and playwright. When *The Oxford Ibsen* is complete we shall have it. Meanwhile we have this new volume, and Volume VI, published in 1960, with long, scholarly introductions; bibliographies; the texts of earlier drafts and, where they exist, alternative endings; detailed commentaries on each play; and a chronology of Ibsen's productions in English.

Added to which, the Oxford University Press has also published acting editions of each play as paperbacks, for the modest sum of five shillings each. Thus, although all libraries and scholars will need the complete and handsomely produced set, the ordinary reader and student, as well as producers of the plays, will be able to use the reprints in handy, cheap format.

F. SEYMOUR SMITH

Interpretations of History: Confucius to Toynbee. By ALBAN G. WIDGERY. (George Allen and Unwin Ltd., London. 260 pp. 1961. 28*s*.)

What is the nature and meaning of history? The American philosopher, Professor Widgery, has been interested in this question for many years, and has promised to give us his own answer one day. But here he first gives us an orderly and comprehensive account of the views of others. He goes back to the early thinkers of India, China and the Middle East, of Ancient Greece and Rome, and to the religious and cultural systems that enshrined their values; he then makes a sweeping survey of the main theses of selected

Western philosophers and historians, who reflected and stimulated that remarkable growth of a sense of the past, the "historical mind" of Western civilization, from the Renaissance to the present day.

To compress such a universe of thought and assumption into a readable and short study for laymen is a brave ambition, and readers must expect the limitations of much potted philosophy and some disappointments in selection. For the task is almost impossibly difficult: on the one hand, when dealing with the great historical religions and philosophies rooted in the past, Professor Widgery must first expound them and their schemes of values, before he can show, almost entirely by deduction, what significance they give to history. And, when he deals with more modern philosophers and historians, their sheer number and prolific output, as well as their individualism which defies easy categorization, are overwhelming. Hence, in the first case, we get rather an overdose of lucidly summarized philosophies, not bearing directly on any ideas of history with which one can intellectually wrestle with profit, because their exponents were in large measure denying the significance of history, attached no value to historical fact as such, or to the sequence of events in time. And, in the second half of the book, we rush in quick succession, with a minimum of critical comment, through a rich field of challenging, rational and analytical ideas, starting up a host of lively hares, none of which we can follow up satisfactorily.

Moreover, to make a rather Occidental reflection, the effect of exposition interlaced with spasmodic criticism somehow misses the spirit of debate that in real life enlivens this absorbing and fundamentally important subject. In little Britain alone today, the post-war air has been filled with the voices of Toynbee, Namier, Carr, Barraclough, Butterfield, Popper, Isaiah Berlin, Trevor-Roper, and not a few others, asking, answering and debating with heat and learning this very question. So, while welcoming this timely, ambitious and informative contribution by Professor Widgery, we await his powerfully armed entry into the arena itself, in combat with many protagonists he here describes, and with some (including most of the British "school" above) which he does not, and we hope with good reason for a spirited and wise intellectual exercise.

ALAN DE RUSETT

Osiris: The Egyptian Religion of Resurrection. By E. A. WALLIS BUDGE. (University Books, New York. 440 pp. Illustrated. 1961. $15.00)

The theme of death-and-resurrection has been of perennial interest to mankind, constituting, as it does, a distinctive feature of many religions of antiquity, of the Egyptian religion centring round the figure of Osiris as well as of the Greek cult of Adonis, and underlying the Christian myth itself. Sir James Frazer, in his famous book *The Golden Bough,* brought to light a wealth of analogies bearing on these cults — Asiatic and Greek as well as African. The present work is a single-volume reproduction of the original text which first appeared in two volumes exactly half a century ago. Apart from the fact that it naturally leaves out of account the phenomenal developments in the understanding of mythology which have occurred during the past fifty years, its merit as well as its shortcoming is that it deals with the ancient Egyptian cults centring round the figure of Osiris as if exclusively

African in origin and to be elucidated only by the evidence afforded by the religions of the modern peoples of Sudan in particular, and of those who live on the great rivers of East, West and Central Africa in general. The author, Dr. Wallis Budge, was the late Keeper of the Egyptian Antiquities in the British Museum and an eminent specialist in his own line. But he keeps to his speciality in a somewhat rigid fashion and takes no account of kindred cults and practically ignores the remarkable analogies contained in Frazer's monumental work.

The strength as well as the weaknesses of the book have been ably brought out in the Introduction adapted from an article from the pen of that well-known classical scholar, Jane E. Harrison, which appeared soon after the first publication of the work; and it is difficult to improve on it. She also stresses the contrast between the eternal and immutable gods like those of the Greek Olympus "who in their 'brazen heaven' have stood for a now somewhat discredited conceptualism" and those year-*daimons* who die each year in order that they and their worshippers may live anew. She points out especially that in appraising any ancient religious figure it has first to be seen how much of it forms part of universal human experience, and then how much may be due to variations in local social structure, which Dr. Budge fails to do.

It would be interesting for competent scholars to examine what light may be thrown on these conceptions by comparison with Indian deities, *e.g.*, *Prajapati*, who is depicted in the Upanishads as being the personification of the year (*Samvatsaro vai Prajāpatiḥ*), or *Purusha*, who was immolated in the cosmic sacrifice (*Yajna*), as a result of which the whole of creation came into being, according to the celebrated *Purusha Sukta* of the *Rigveda*; and the crucial significance attributed to seasonal and cyclic events, and particularly to the function of the time-measurers, the Sun and the Moon. But, these side issues apart, Miss Harrison's judgment of this book as constituting "a major contribution to revolutionizing current views of the original development of ancient religions" is essentially just and well-deserved.

K. Guru Dutt

Ancient Egypt: A Cultural Topography. By Hermann Kees. Edited by T. G. H. James. Translated from the German by Ian F. D. Morrow. (Faber and Faber, London. 392 pp. Illustrated, and Maps. 1961. 42*s*.)

This book, by a former Professor of Egyptology at the University of Göttingen, explains how the history of Ancient Egypt was influenced by the unique geographical characteristics of the land.

It is divided into three parts. The first part, consisting of one chapter only, is a general survey of the Nile Valley and of those who settled there from palæolithic times to the fourth century B.C.

In the second part we learn how almost every feature of life in Ancient Egypt was linked with the peculiar behaviour of the Nile.

Our author first treats of the countryside: the Nile and the seasons, soil and irrigation, ownership and use of land, farming and horticulture, and domestic animals. He then passes on to the Nile as a means of transport, and the ships that linked Egypt to the other civilizations of the ancient world. The caravan routes across the Eastern and Western deserts are de-

scribed in detail, and this leads naturally on to a discussion of Egypt's imports of raw materials, her balance of payments and her foreign relations.

The theses of part two are illustrated in part three by a detailed consideration of certain cities and districts. Among the cities are Memphis, Heliopolis, Heracleopolis, Abydos, Thebes, Amarna, and Napata. The districts are the delta, the Fayum, and the frontier region. These have been chosen to give as much contrast as possible in a relatively homogeneous country.

The book concludes with a summary outline of Egyptian history, a bibliography, a list of abbreviations and an index.

There are 11 maps and 23 excellent illustrations.

Almost everything that careful investigation has discovered about Ancient Egyptian life, with the exception of religion, dealt with by our author in another work, is here presented concisely yet in considerable detail. One might quite fairly describe it as a guide-book to Ancient Egypt, remarkable for its thoroughness and scholarship.

C. A. WINYARD

Judaism and Islam. By ERWIN I. J. ROSENTHAL. (Popular Jewish Library. Thomas Yoseloff, London. xvi+154 pp. 1961. Paper, 7*s.* 6*d.*; cloth, 15*s.*)

The author has for many years been an enthusiastic and assiduous student of Jewish culture in all its aspects, with particular reference to its relationship with Islam. This book is intended for non-specialists and does not pretend to be a scholarly work; and, like most popular works offering a comprehensive and panoramic survey, it tends to skim the surface of the problems and to lapse into generalizations. But it would, of course, be unfair to dismiss the work on these grounds, because, being written specially for the Popular Jewish Library, the author could hardly proceed otherwise. The field covered in this volume is a highly technical one, presupposing a prolonged and detailed study of a singularly complex subject which has now been going on for well over a hundred years.

Dr. Rosenthal generously acknowledges his indebtedness to other scholars whose works he has consulted. He divides his material into two parts, the first of which deals with "Judaism in Islam" and the second with "Judaism under Islam." Chronologically these two chapters between them cover the time from the seventh to the seventeenth centuries and deal with the influence of Judaism on Islam and *vice versa* in the fields of beliefs, practices, law, philology, scriptural interpretation, medicine, theology, philosophy, poetry and other aspects of Jewish spiritual life. According to the author Islam succeeded "thanks largely to Jewish ideas and institutions skilfully adapted to Arab needs" — a somewhat sweeping statement with which not all scholars would agree. However, Dr. Rosenthal also emphasizes the more or less deep influence of the institutions of mediæval Islam — the product of Arab and Jewish, as well as Hellenistic ideas — upon the various aspects of Judaism mentioned above.

For all the erudition which he displays even in this popular little work, Dr. Rosenthal's concern is not merely academic. In writing his book he has in mind the problems of the present day relating to Jews and Arabs, and he calls upon readers "on both sides" to look beyond the struggle for what is, after all, merely political and physical, and to consider their common spiritual heritage.

P. WERNBERG MÖLLER

The Sufi Message of Hazrat Inayat Khan. Vol. 4: Health, Mental Purification, The Mind-World. (Published for International Headquarters of the Sufi Movement, Geneva, by Barrie and Rockliff, London. 288 pp. Frontispiece. 1961. 32*s.* 6*d.*)

This fourth volume of the Hazrat's teachings is a remarkable and thrilling book. Here we have from Islam a musician, a healer, a completely universal teacher drawing as freely upon Hindu and Christian texts as from Muslim. It will be an eye-opener to many (including some Muslims) who have only known a narrower exposition of Islamic truth. Beautifully clear, it is in the language of Sri Ramakrishna and Christ; of the same all-embracing Spirit which breathes deep into every soul.

This world is a "mirror-land," but the mirrors are alive, absorbing what they reflect, and thus growing in consciousness. Man's task is the development of this consciousness, till it can grasp the whole of the life, which is God's. Yet this is not achieved by exercising only the mind. Reason must be used, but its driving power is feeling: and when these two work in controlled harmony there is progress towards truth.

Thus, when the feeling in a pure heart longing for God insists on a form for the Beloved, reason must serve and not deny this need. The Sufi understands as well as anyone the Qur'anic injunctions against worshipping form, but he sees them in their full Qur'anic context, which expresses God's loving concern for all men's needs.

> The process that the wise consider best for the seeker after truth to adopt is the process of first idealizing God and then realizing God....
>
> Make God a reality and God will make you the truth.

This is the way; the way of Christ and Ramakrishna.

He tells the story of a woman who enshrined all she knew of truth and beauty in a statue that she made; then was willing to drink a cup of death to herself that it might live. She died, but the Beloved, for Whom she had given herself, raised her to immortality.

Ramakrishna used such a cup to propound his greatest truth. And Jesus, in Gethsemane, stressed exactly the same necessity.

D. S. Maxted

Problems of Education in India. By K. L. Shrimali. (Publications Division, Ministry of Information and Broadcasting, Government of India, Delhi. 194 pp. 1961. Rs. 2.50)

This book is a valuable collection of the utterances of the Union Minister of Education during the last five years and more. As such the book covers a wide field and constitutes an authoritative exposition of the Government point of view on most of the problems connected with education in India.

In these addresses Dr. Shrimali refers to the role of the Central Government in educational policy and achievement, the expansion of elementary education, the place of Public Schools, the value of the Gurukula system of education, the New Education, the vital importance of Basic Education, the value of Rural Institutes and their role in national life, the place of the teacher in society, the plight of youth in an era of rapid social change, the burning question of student indiscipline, national service as an integral part of education, social service as a means of youth welfare, the care and rehabilitation of the handicapped, the value of psychology

in education, the importance of libraries, better book production and, lastly, re-orientation of educational administration.

Special attention must be drawn to the constitution of the University Grants Commission, which is a great landmark in the annals of University education, and the Commission's vital role in guaranteeing the autonomy of Universities and vigilance in maintaining high standards of University education.

On all these questions, Dr. Shrimali reveals a well-informed mind with a sober, balanced outlook, and these addresses give an insight into the depth and extent of the education situation in this country — a truly valuable compilation worthy of earnest study by all interested in education — parents, teachers and administrators alike.

D. GURUMURTI

Ten Saints of India. By T. M. P. MAHADEVAN. (Bharatiya Vidya Bhavan, Bombay. 147 pp. 1961. Rs 2.00; 3*s.*; 90 cents)

This is a study of ten Indian saints, all of whom, except for Sri Ramakrishna Paramahamsa, who belonged to Bengal, hail from the southern region of this country. The story of their lives and teachings has been told tenderly and with great simplicity by an eminent author. There is much here on the personal contribution of the several saints to the religious and philosophical life of the country, and a sober estimate of the value and the essentials of saintliness is expounded ably in the Introduction.

Written in a lucid and graceful style, Dr. Mahadevan's book aims at acqainting the general reader with the lives and teachings of some of the great philosopher-saints that India has produced in the past. Today when our moral life is threatened, and our intellectual life is quickened and enlarged, by the rapid disintegration of ancient customs and beliefs, Dr. Mahadevan's book will go a long way towards kindling the spark of faith in divine virtues.

It will help us in understanding what harmonious life is, because it is self-discipline, not imposed from without but from within, which lifts us to serenity and freedom.

SURENDRANATH AGNIHOTRI

Swami Shraddhanand. Edited by M. R. JAMBUNATHAN. (Bharatiya Vidya Bhavan, Bombay. viii+176 pp. 1961. Rs. 2.00)

This book is a collection of a series of twenty-six autobiographical articles, written originally in Hindi by Swami Sharaddhanand, a free English version of which appeared in *Swarajya* of Madras. The editor, a personal friend of the late Swamiji, has compiled the book in its present form, to which he has added a prologue and an epilogue which provide a unity of events and incidents. An appendix contains the tributes and homages paid to the late Swami by many eminent contemporary Indians and outstanding newspapers.

A pioneer of Indian culture and a great patriot, Swami Shraddhanand's contribution to Indian nationalism and social reform has been second to none. Swamiji was a man of action and determination. The book shows us how, in response to the call of the great Swami Dayanand, Swamiji consented to a life of austerity and spent himself to further the cause of the Arya Samaj and to raise the Indian people, a cause for which he died a martyr's death. What sort of man was he? How did he impress those who were lucky

enough to come in contact with him? An answer to these questions is found in the pages of this book. The editor has, in his simple and forthright manner, described Swamiji's untiring zeal and enthusiastic efforts in the cause of education, the fruit of which was Gurukul Kangri, at present a renowned seat of learning. The Gurukul attempts to teach young men to appreciate and live up to the eternal values of the Vedic culture.

The style throughout the book is lucid and simple and the narration of events interesting. However, in the prologue one feels that there are two or three incidents which appear to be out of the context. The get-up and the printing of the book are in uniformity with other publications of the Bharatiya Vidya Bhavan Book University Series.

SURENDRANATH AGNIHOTRI

Mira in Brindaban. By DILIP KUMAR ROY. (M. J. Shahani, Poona. 66 pp. 1961. Re. 1.00)

In the Preface the author informs us:—

> I present here, in the form of a play, a few scenes she [Indira Devi] saw re-enacted in Brindaban along with some communications she has had from Mira, who comes to her daily.

We learn that this play, in two acts, embodies the accounts given by Indira Devi in trance — in *bhava-samadhi* — of her mystical communion with Mira Bai, the great devotee of Krishna. To convince the readers of the reality of such experiences the author has quoted a letter from Sri Aurbindo: "There is nothing impossible in Mira Bai manifesting in this way through the agency of Indira's trance." The author rightly declares: "I am concerned, first and last, with spiritual seekers as against mere investigators who cannot possibly assay the truth of such experiences as happen on the mystic plane for the simple reason that they have not been there." With this background and mental preparedness a reader should proceed through the pages of this drama of deep devotion and spiritual revelation. Shri Dilip Kumar Roy has presented four characters through whose words he has sought to unfold the "Golden Silence where they [words] dissolve in bliss," although he is fully conscious of the fact that "words cast more shadows than light." Ajit is the questioning and doubting intellect, "an ignoramus" who "must question to be enlightened." He has been depicted as a man of a "self-sure habit of measuring, dissecting, testing and judging from the mind," which can help "but not until it learns to be subservient to the soul." Sanatan, the Guru of Mira, to whom the Lord comes and "plays hide and seek," tells Ajit that

> Pundits can talk till doomsday even as parrots can go on twittering but 'tis given only to Light — and not to heat — to repeal darkness.

As against his intellectual approach, Sanatan preaches humanity and complete self-surrender and says:—

> So once you have on bended knees accepted our Lord's eternal gospel of love and beauty and hailed His glorious Lila of delight, once you have turned to the orient lead of Faith [your doubts will disappear].

Mira, explaining to Ajit, says, "Nay, the last touchstone of the Truth that rules the world and life is the experience of the soul blest by His Grace, no reason can explain." Ajit is passing through a dark phase, but ultimately he is transformed by Mira into a humble devotee. The play is a serious and successful attempt not only to provide

incentive and support to spiritual seekers but also to help the skeptic and the critic to realize the power of intuition and faith as against intellect and knowledge. The last twenty pages of the second act, in which the mystical experience is described by Mira, will convince even cynics and skeptics of the possibility of revelations and mystic experiences. The poetry is melodious and sweet, reflecting a transparent sincerity and emotional depth.

INDUPRAKASH PANDAY

The Soul of India. By MOTILAL DAS. (Aloka-Tirtha, Calcutta. 341 pp. 1961. Rs. 12.00)

The story is told of a young Indian student who, after passing out of a local missionary school and college, went to Paris for a doctorate in French Literature. The Professor in charge of her studies happened to be a famous Orientalist steeped in the culture of the East and his reaction to her ignorance of her own heritage was somewhat violent. "Mademoiselle," he said, "before you begin studying the culture of a foreign country, you must learn something of your own." Arrangements were made for the student's admission to a School of Oriental Studies in the French capital, where she was introduced for the first time to various aspects of Indian culture.

The Soul of India provides an acceptable solution to such a predicament, which had its origin in an accident of history victimizing a considerable cross-section of "educated India" under the British *raj*. In this collection of essays the reader is introduced to Vedic culture, its essence, its ideals and its poetry and to the Upanishads, especially the *Ishopanishad*, in a manner which compels further cultivation. To the Buddhistic revelation, its ethical and atheistical aspects, to the *Gita* and to the age of Vaishnavism, to which he devotes a number of essays, Dr. Das brings a facility for clarification and for evoking the underlying spiritual values which is truly remarkable.

Unlike many writers who have dealt with the Indian heritage in a spirit of exaggerated emotionalism Dr. Das is not unaware that the once-silver haloes have changed to cardboard in our time. But he ends on a note of hope and asserts that

> the nightmare of the present will be over soon and that History will forget the temporary triumph of little minds.... Our culture and tradition must lead the way to the new regeneration. We must take our rightful place in the federation of the world. We shall welcome and absorb other cultures as we did in the past, but we must do so rooted in our own past and anchored in our undying culture....

The Soul of India bears the stamp of sincerity and of a consciousness which consistently upholds "life's ultimate values."

HILLA C. VAKEEL

Satyam Eva Jayate. By Shri C. RAJAGOPALACHARI. (Bharathan Publications, Kilpauk, Madras-10. Vol. I 560 pp. 1961. Rs. 6.00)

This is an omnibus volume of interesting articles by Shri Rajagopalachari on various topics ranging from religion and philosophy to democracy and opposition and from foreign policy to land problems.

Rajaji is ripe in age, experience and wisdom. He ranks highest amongst our elder statesmen. It is difficult to decide how to designate him; as a statesman turned philosopher or a philosopher turned statesman. He is a philosopher-

statesman *par excellence*. In this volume are to be found the sincere outpourings of his heart.

Rajaji is a deeply religious man. Over a score of articles on religion and philosophy are included in this volume. What Rajaji emphasizes is that one cannot divorce religion from one's daily life. "There are people," says Rajaji, "who believe that morals can be taught and sustained without belief in a Supreme Being." Rajaji disagrees. To him religion and morals are like the warp and woof of a well-balanced and socially useful life. There is no doubt that a firm belief in the Almighty and an acceptance of the doctrine of responsibility for all one's acts in the individual to lead a moral life and to act in a spirit of dedication and service to his fellowmen.

In numerous articles in this volume Rajaji expounds the philosophy of the Swatantra Party of which he is the founder-leader. He attacks governmental regimentation and totalitarianism with unassailable logic. He is a champion of human dignity. He correctly points out that the human personality can evolve to its highest in an atmosphere of freedom. He makes it abundantly clear that free economy is essential not only for orderly economic progress but also for safeguarding human rights. He is opposed to what he describes as "an unrestrained course of compulsion ruling the policies of the Government of India." According to Rajaji these policies are based on state violence as opposed to the Gandhian concept of non-violence.

One may not agree with all that Rajaji writes, but there is no doubt that the volume is characterized by sincerity, deep conviction, logical analysis of various topics and a lucid exposition.

PHIROZE J. SHROFF

Prevention Is Better Than Cure. By J. M. JUSSAWALLA. (Jaico Publishing House. 208 pp. 1961. Illustrated. Rs. 10.00)

This book more than justifies its claim to be a text-book on health.

The author is the President (and Director of the Indian branch) of the International Federation of Scientific Research for the prevention of diseases by drugless methods, and this lucidly written treatise promulgates the art of "keeping fit without really trying." Aimed at both layman and specialist, it includes most revealing chapters on deep breathing, exercise and correct posture; rest, recreation, relaxation and sleep; food and regulated diet; and cure of the skin, hair, nose, throat, teeth, tongue, eyes and feet.

Of particular interest to the Indian readers will be the mineral and vitamin tables, the calorie chart and the grouping of balanced diets, which not only obviate the painful guesswork inherent in attempts to glean dietary tips to suit the Indian palate from articles in foreign publications, but also help one to shed generally prevalent wrong notions. The human anatomy and the functions of each of its constituents including the glandular and other systems are also dealt with in great detail.

The author's unbounded devotion to the cause of general well-being expresses itself in a liberal use of aphorisms. One, however, wishes the proofs had been better read, but it must be stressed that this in no way detracts from the usefulness of the volume. A collection of plates on simple physical exercises, detailing the benefits to be derived from each, concludes this handy guide. This is without doubt a healthy investment.

B. K. NAGARAJA

A LETTER FROM LONDON

London, April 3rd, 1962

THERE WAS a storm in a teacup a few days ago in Fleet Street because the Duke of Edinburgh was reported to have stated at a press conference in Rio de Janeiro that Lord Beaverbrook's *Daily Express* was a "bloody awful newspaper." He was even supposed to have described it as a newspaper full of lies, scandal and imagination. In short it was a vicious paper.

The storm did not last long as the Duke made another statement to say that what he had said earlier did not, in fact, refer to Lord Beaverbrook's *Daily Express* but to another newspaper not printed in the British Isles. Of course, before the Duke's explanation reached London, most of Lord Beaverbrook's rival newspapers gave prominent display to His Highness's opinion about the *Daily Express*. This had naturally annoyed that newspaper and it took every possible step to prove that it had been wrongly criticized by the Queen's husband. It had many friends in Fleet Street: "dog does not bite dog."

Hardly had we recovered from this excitement when the Queen herself proved by a gracious act that Royalty, which has been subjected to so much criticism in the columns of Lord Beaverbrook's newspapers, is alive to modern requirements. The Queen, who a few years ago introduced an innovation at Buckingham Palace by inviting men in public life irrespective of their rank and status, took a new step to hold informal meetings at the Palace to give her an opportunity to talk to the Permanent Secretaries at a number of Ministries. These men and women of immense power, earning as much as £7,000 per year, are responsible for implementing the decisions of their Ministers, whose salaries are not more than £5,000.

The Queen wanted to see the workings of her Government at the administrative level. This was the purpose of her invitations to these Secretaries at the various Ministries. Each of them had a twenty-minute chat with her.

The recent unsuccessful attempts by I.C.I. to take over Courtaulds resulted in the 150 members of the latter's staff holding a thanksgiving service for their deliverance from the I.C.I. threat. From their chairman to the charwoman they filed into a City Church at the back of their offices. The chairman, Sir John Hanbury-Williams, sat in a pew and behind him were directors, typists, canteen workers, liftmen and chauffeurs. They joined in Hymn No. 298:—

> Praise, my soul, the King of Heaven,
> To His feet thy tribute bring,
> Ransom'd, heal'd, restored, forgiven . . .

This was followed by the singing of another Hymn: No. 379:—

> Now thank we all our God
> With heart, and hands, and voices.

When some one, after the Service, asked the inevitable question whether it was not a case of mixing God and Mammon, the Rector of the Church said:—

> Had I thought the idea was objectionable I would have had nothing to do with it. The service was asked for by the employed people of Courtaulds and many wanted to give thanks for the successful outcome of a personal crisis in their lives. The crisis may have been caused by the take-over bid, but for them it had nothing to do with high finance.

Mr George Courtauld explained:—

The desire to give thanks came from the hearts of the staff. They, and I, are feeling really rather moved, rather grateful to God for what has happened. We are a funny old firm. We come of Huguenot origins. It is entirely appropriate that, on an occasion like this, we should worship in our own parish church.

But Canon John Collins, Precentor of St. Paul's Cathedral, registered his protest against "this extraordinary service of thanksgiving." He did not believe that Courtaulds' people were justified in conducting a "blasphemous" service to thank the Lord for their deliverance from weeks of nervous anxiety brought about by the I.C.I. attempt to take them over.

While the British Government has decided to control immigration from the coloured countries of the Commonwealth, reports are reaching newspapers that it is officially backing the flow of Britons to overseas countries. Although one should favour migration, it appears that no one has taken into consideration the harm that the Government's policy is doing to the country's economy in the long run. This justifiable fear was expressed recently in a letter to the *Reynold's News* — a Sunday newspaper published by the Co-operative Society. The writer pointed out that the migration policy is encouraging experts, top technicians, scientists, doctors and professional men to leave this country. According to M.P.s one in three of Britain's doctors is leaving the country to seek his fortune abroad. In defence of its policy the Government's spokesmen say that these men and women are going to underdeveloped countries of the Commonwealth to help them grow, to take their place in the world's economic map. But what has worried the *Reynold's News* writer is that these top men and women will not return to Britain. They will become such an important part of their new communities, so well paid, that they will want to stay abroad.

The report that the Government has decided to pour down the drain 2,000,000 pints of milk because nobody in the country wants to drink them has angered many people. One newspaper, the *New Daily*, which is independent of Combines and Trade Unions, has called this a cruel folly. All over the world — in the Congo, in China, in South-East Asia, in South America — it reminds its readers, children live on the verge of starvation. It is well known that milk is an essential food for babies. It is therefore shameful that the free world, with its vast resources and its high standard of living, cannot come to the aid of these hungry babies.

A few days ago an American official, connected with President Kennedy's Food-for-the-Hungry campaign, told me that it was not true that the American Administration under President Eisenhower had burnt surplus wheat because it could not be sold. Whoever spread that report did not realize that it was a myth. But the decision of the British Ministry of Agriculture to send down the drain this vast quantity of milk is not a myth. The Government has justified its action by stating that British cows have produced more milk each spring than the people can consume and so the older stock has to be poured away. This year, the method adopted to get rid of the surplus milk is to dump it in abandoned coal-mines.

Comments the *Daily News*:—

We cannot hope to hold up our heads in the world or to set an example to underdeveloped nations while we persist in this cruel folly, when children are crying for food in less fortunate countries than ours. All sorts of excuses are offered, of course. We have not sufficient plant to convert the surplus milk into condensed or powdered

form. And yet last year we imported 33,000 tons of milk powder from abroad. This is simply crazy. We are not alone in our madness. In America the taxpayer contributes vast sums each year to store food for which no market can be found. And still hundreds of millions of human beings live close to starvation level, and often actually starve.

SUNDER KABADI

ENDS AND SAYINGS

"——————ends of verse
And sayings of philosophers."
HUDIBRAS

The idea of Karma, particularly in its aspect of the law of moral cause and effect, is to be found in Western Christian teachings as firmly as in Eastern, but too often it is ignored by the majority of people in their lives, and it comes, therefore, as something of a shock when the idea comes up in unexpected places, treated as *something that really works* — we do reap what we sow.

Katherine Whitehorn, in her regular feature "Roundabout" in *The Spectator* (March 23rd, 1962), London, deals with the plight and problems (both practical and psychological) of widows, and with the views and experience of Mrs. Torrie, founder of the Cruse Clubs to help widows to come to terms with life. Materially, the Welfare State's measures about pensions are inadequate and unrealistic, and surrounded by a maze of complications. There is also the unimaginative selfishness of too many working-class husbands, who see no need to make provision for their wives, in the event of widowhood (with or without families), other than the obligatory National Insurance premiums.

It is normally, however, the inner deprivation that is the hardest to cope with. Those who suffer most are those too dependent on their partners, too sheltered, and now (in the swing of the karmic balance) feeling defenceless. So too where there has been an *égoisme à deux*, there are no other ties of affection, no other sources of interest to call upon for support.

There is also the smugness that looks upon marriage as an end and achievement in itself, so that the married woman regards her spinster sisters as inferior beings. Mrs. Torrie bitterly accuses the large mass of women's magazines of fostering this selfishness of limitation, this intense preoccupation of women with "themselves, their homes, their husbands."

> One knows, of course, in general that moral equations have a way of adding up: that honour thy father and mother that thy days may be long upon the earth means that if you support a society where parents are honoured your own children may get the message and honour you. What is shattering is the ruthlessness with which such equations can work out even in particular, if Mrs. Torrie's observations are right. The couple that took in lame ducks, that bothered about other people's troubles is the couple that leaves a widow first of all with the kind of friends who do not evaporate at the first sign of trouble, and secondly sufficiently acquainted with grief to know how to face it. "Do as you would be done by" is a cosy and harmless precept; when it becomes "Do as you are going to be done by," it is terrifying.

Terrifying only to the selfish! For others, it means a universe on which one can rely. Our world is sick because

it has lost this sense of stability, and it is good to find — at the level that an ordinary man and woman can understand — this affirmation of the fundamental balance and justice of life.

A new quarterly educational journal, the *Unicorn Review*, has appeared above the horizon. It has a Scottish tang, as befits the Edinburgh home of its publishers, W. and R. Chambers (publishers of the famous reference books), yet its aim is the reverse of provincial. As "an independent review of education in all its aspects," it plans to emulate another eminent son of Edinburgh, the philosopher Hume, in being "a good European and a citizen of the world."

One praiseworthy characteristic of its first number (Spring 1962) is the emphasis given, throughout various articles, to pupils (and teachers) as individual human beings. Schools are seen "as places to grow in, not merely places to learn in."

> More important than buildings or systems are people. The fundamental problem in education today is to find enough teachers of the right sort.

> If, as has been asserted, all education is basically moral education, then this field must receive its full share of consideration.

> A teacher may shut her mind . . . and teach arithmetic or reading or grammar instead of teaching children, but woe unto the system that tolerates her!

Other articles also incline towards the "human" aspect — questions as to whether scientists can remain neutral as regards their discoveries and, if they see some responsibility for the applications of these, what they can offer. The experimental augmented Roman alphabet, as an aid to reading, is geared to the children's need to distinguish between the differing pronunciations of an arbitrary and confusing alphabet.

Among the items collected from various sources is the diagnosis by Dr. Kurt Hahn, of the Outward Bound Trust, of "five social diseases, which affect the youth of today":—

> 1. The decline of fitness due to modern means of locomotion;
> 2. the decline in initiative due to the widespread disease of spectatoritis;
> 3. the decline in skill due to the weakened tradition of craftsmanship;
> 4. the decline in self-discipline due to the ever-present availability of tranquillizers and stimulants;
> 5. the decline in compassion.

In a world where so much value is put upon paper qualifications, technical skills and commercial success, and human beings are mere material units, it is good that educationists stand out for man as a whole, "body, mind and spirit," and recognize that schooling must be related to all three.

In the pamphlet *Africa Calls*, issued by UNESCO, a picture is presented of the enormous task of educational development in the African continent. With a population of 170,000,000, 80 per cent of whom are illiterate, the emergence into modern civilization of this variegated texture of human life has posed a tremendous problem to the new nations. The heroic efforts that are being made by these nations with the active help and co-operation of UNESCO and allied organizations are narrated in this brochure by a UNESCO observer, Richard Greenough. The translation from pre-civilization into the noonday glare of the mid-twentieth-century age of science and technology has been so sudden as to make true for these people with poignant urgency H. G. Wells's dictum, "Human history becomes more and more a race between education and catastrophe." Every thinking man and woman in the world will feel sympathy with the herculean efforts that are being made by

fellow human beings in this erstwhile "dark continent," newly emerging into light, and this booklet evokes an answering response to the calls for help.

The problems that face the newly independent nations of Africa

relate to the building of schools, the production of teaching materials, recruitment and training of teachers, methods of financing and developing national systems of education, and, above all, the necessity of ensuring that all educational planning marches in step with the country's blueprint for economic and social development.

Because development of education is a basic factor of economic and social development, the study of the best method of getting the highest return from this human investment is all-important.

Difficulties have to be faced at all points. All

plans for social and economic development depend upon an adequate supply of teachers, technicians, agricultural assistants, nurses, book-keepers, secretaries, medical technologists, clerks and other secondary-level skills. To achieve all this, secondary and higher education must be expanded and to expand you must not only get the teachers and learners, you must also provide adequate places where they can live and work.

An idea of the situation is given by the fact that in some rural schools, for example,

23 slates had to suffice for 44 youngsters learning to read and write, where paper exercise books were so precious that each page was used over and over again until erasing pencil marks finally rubbed away the paper, where one blackboard had to be moved from classroom to classroom, the many cases where scores of youngsters sat cross-legged on the earthen floor because there were neither chairs nor desks.

Teaching aids and material for scientific study must be bought abroad, calling for large outlays of foreign exchange.

Another difficulty is the

continual drift from the teaching profession to others which are more attractive or profitable.... Since independence, in several African states, teachers have been lured away either into the more exciting fields of politics and diplomacy or to the more rewarding branches of the civil service and of commercial life.

Further, the students who leave a school, having widened their horizons, expect a higher standard of living — a better house, pure water, easy access to medical and other public services — and hence are subject to an understandable urge to make for a white-collar job in the nearest big town. An agricultural bias in rural schools is essential to avoid depletion of educated personnel from village life and to increase opportunities for jobs in rural areas.

The education of girls and adult education are two fundamental necessities to transform society. Further, the development of the African personality in the context of the new age calls for careful planning.

The Addis Ababa Plan formulated by the conference of thirty-four African states in May 1961 took into account the full situation and put forward two schemes: one a short-term plan for the five years 1961-66; another a long-term plan for the twenty years 1961-1980. In the implementation of both these plans, UNESCO and allied world organizations have pledged their active help and co-operation. To focus the attention of the thinking world on the burning question of education in Africa is a worthy objective ably served by this brochure — *Africa Calls*.